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PUBLISHED BY NATHANIEL WILLIS,

No. 19—Vol. XXI—Whole No.

Travels.

From the New York Observer.

DR. HUMPHREY'S TOUR.—NO. XII.

Missionary Meeting in Birmingham.

On my way to London, to attend the great

Anniversary, I spent two or three days

in Birmingham, just when the Wesleyan

Auxiliary Missionary Society for that town and

vicinity was holding its annual meeting.

My engagement, and the shortness of my

stay, did not allow me to see and hear so much

as I could have wished—but more than enough

to satisfy me, that this is a very spirited and

efficient branch of the General Society.

The meeting was opened, on Sabbath

evening, with a missionary sermon, by the

Rev. Mr. Newton, of Manchester, who was

one of the most popular preachers of the connection.

The subject, which is very large, was

exhaustive. Mr. N. is a tall, athletic man, and

has a voice of extraordinary compass and

power. In his delivery, he is greatly in earnest—

speaks well, and has an uncommon good

command of language, and encouraging

passage, very appropriate and to the point.

He converted a sinner from the error of his

way, which was a soul from death, and shall

live a multitude of years. With one or two

slight exceptions in his orthodoxy, which I

thought might give a wrong impression, I was

delighted with the sermon. It was

thoughtful and highly evangelical. Mr.

N. took special pains to keep the Holy

Spirit distinctly before our minds, as the sole

agent in the work of regeneration and

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Mr. Dawson I could not hear, owing partly to

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hotel. Off here in these woods and mountains,

we found a crowd of English, so that I might

have believed myself to be travelling in North-

umberland. None bowed or spoke to me, but

though so far from home, at Bellevue, we

embarked in a nut-shell of a cast-iron steam

boat, to go to the town of Unterseen or Inter-

laken. This lake is near 1800 feet above the

level of the sea—and the mountains that sur-

round it are from 4000 to 8000 feet high. The

lake is 10 miles long, by one and two miles

wide. Did you think that there was so much civil-

ized life here, as that there should be a steam-

boat in the centre of Switzerland, and upon a

lake not as large as the Middleboro' ponds?

The people on board were almost entirely

seen in our own land, and in every nation under heaven.—*Dick on Mental Illumination.*

BAPTISM OF SLAVE CHILDREN.

Mr. Editor.—As your paper circulates to some extent in Kentucky, the following observations may not be unsuitable to your columns. One of your late correspondents, touching at a city in which slavery exists, writes an account of a baptism publicly performed there which gave him much pleasure. It was the baptism of an infant slave, to whom the rite was administered on the faith of the Christian master and mistress.

In slave states the propriety of such a practice has occasionally been questioned, and that by men holding official stations in the church. Independently of the question of its propriety and practicality, it has been objected that it is at variance with the discipline of our church, which recognises the presentation of infants by the believing parents alone. It is proposed in the present communication to show what grounds exist for the contrary opinion. Acts have been passed by the highest judiciary of our church, which are decisive evidence of public opinion at the time of their passage.

The first instance is an Ordinance bearing date 1786, acted on by the old Synod of New-York and Philadelphia, the original of the present General Assembly, and is in these words:

"The following case of conscience from Donnellan Presbytery was overruled: viz. Whether Christian masters or mistresses ought in duty to have such children baptised, as are under their care, though born of parents not in the communion of any Christian church? Upon this overture Synod are of opinion, that Christian masters and mistresses whose religious professions and conduct are such as to give them a right to the ordinance of baptism for their own children, may, and ought to, dedicate the children of their household to God, in that ordinance, when they have no scruple of conscience to the contrary."—See Digest of the Acts of the General Assembly, p. 37.

The second instance is the report of a Committee, which was adopted by the Assembly, in 1816, on the question, *Whether the children of slaves were to be baptised, when presented by their masters?* The report is as follows:

"1. That it is the duty of masters who are members of the church, to have the children of parents in bondage, baptised, as under the ordinance of baptism, provided they are in a situation to train them up in the nurture and admonition of the Lord, thus securing to them the rich advantages which the Gospel provides.

"2. That it is the duty of Christian ministers to inculcate this doctrine, and to baptise all children of this description, when presented to them by their masters."—Digest, p. 96.

As the above is simply a matter of practical duty, and one in all likelihood very much neglected, although occasional instances like that of your correspondent have come under our notice, it is presumed you will have no objection to insert it. If it was worthy of consideration in 1786, and 1816, it is so now; if valuable then as a piece of advice, it is valuable now.

LEICESTER, March 14th, 1836.

LONDON ANNIVERSARIES.

The twentieth Semi-annual Meeting of the Suffolk Conference of Churches was held at Newston, 1st Parish, at the meetinghouse of Rev. Messrs. Homer and Bates, on Wednesday, April 27, at 9 o'clock A. M. Rev. Dr. Fay, of Charleston, was appointed Moderator, and opened the meeting with prayer. Rev. A. Boies of Boston, was appointed Assistant Scribe. Minutes of the last meeting were read. Rev. N. Adams of Boston, was chosen Scribe.

The Committee appointed at the last meeting of the Conference to consider and report upon the admission of churches to this Conference, offered the following resolution, which was adopted: Resolved, That the future addition of churches to this Conference be made by invitation from the Conference, the proposition to invite being made to the Conference by the Standing Committee, and a vote of the Conference being necessary to extend the invitation.

The Franklin Street Church was admitted to the Conference.

Standing Committee, Rev. Messrs. Adams, Fay, and Winslow. Committee to prepare an abstract of the returns for the churches, Rev. Messrs. Blagden, Rogers, and Crosby. Committee on the services of the afternoon, Rev. Messrs. M. Clure, Bates, and Gilbert.

The Committee appointed at the last meeting of the Conference, to consider and report upon the application of the First Free Church in Boston for admission to the Conference, reported the following resolution, which was adopted: Resolved, That while the great object of this Conference does not require us to give our public sanction to the principles of Christian communion adopted by the First Free Church in the city of Boston, and while the Conference cannot conscientiously sanction those principles, they nevertheless invite the Free Church to join us, as those with whom we can unite in the special prayer for the outpouring of the Holy Spirit and for the revival of religion, and with whom we wish to cultivate a Christian acquaintance.

Reports were then received from the Delegates of this Conference to other bodies.

DELEGATES TO OTHER CONFERENCES.

Pilgrimage Conference, Rev. Messrs. Gilbert and Crosby.

Essex South, Rev. Messrs. Boies, and Lord, and Rev. Messrs. Harding and Stearns.

Norfolk, Rev. Mr. Marsh and Blagden for the meeting in Springfield, and Rev. Mr. Adams and Rogers for the meeting in the Fall.

Middlesex South, Rev. Messrs. Bates and Winslow.

The following resolutions were then adopted: Resolved, That this Conference hail with peculiar delight the return of the Holy Spirit to some of the churches in connection with the annual means of grace; and we regard this honor put by the Holy Spirit on such means as creating a special obligation on all our churches to use these means with peculiar diligence.

Resolved, That in view of this Conference, the pressing state of things in some of the churches within our bounds, and the many indications of Providence that a day of great blessing may be at hand, it seems to be the special duty of the churches to avoid all collision of feeling among themselves on subjects not directly connected with the conversion of souls, to cultivate a spirit of Christian forbearance and fraternal affection, and to fix their attention and their hearts intently on the great work of building up the kingdom of Christ among us.

Resolved, That each church connected with the conference may not appoint more than five delegates.

Committee on the order of services for the afternoon reported the following, which was adopted:—Reading of Minutes, by the Scribe; Singing; Prayer, by Rev. Mr. Lord; Account of the state of Religion, by Rev. Mr. Blagden; Singing; Sermon, by Rev. Mr. Winslow; Annunciation of Communion and Remarks, by Rev. Mr. Stearns; Prayer, by Rev. Mr. Adams; Prayer before the distribution of the Cup, by Rev. Mr. Boies; Remarks after the Supper, by Rev. Mr. Rogers.

REVITALS.—The Christian Mirror mentions revivals in "many places; especially Calais, Baring, St. Stevens, Robinson, Eastport, and Machias, in Maine."

There have been considerable additions to several churches in Boston and vicinity.

school anniversary that took place just before he left the islands. The mothers, now under the mild influence of Christianity, assisted their children in preparing suitable dresses for the occasion, and seemed to take great pleasure in clothing them in the European style, and adorning them with such simple ornaments as were becoming and proper. The children were furnished with white flags, made of cloth, composed of the inner covering of the cocoa-nut, and on these flags they had written such sentences as these: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." "We bless God for putting it into the hearts of the English to send us the Bible," &c. &c. These flags were elevated here and there in the procession which they formed, and which consisted of several hundred children with their teachers. Thus they proceeded till they came to the chapel, and there, in very quiet and orderly manner, were seated. The exercises commenced with singing a hymn, in which they all joined, their parents surrounding them in the distance. In the midst of the exercises, a moan was heard in the assembly. It proceeded from mothers, whom their own hands had raised to the rank of children, and in the bitterness of their souls, were exclaiming:—"O that we could have known that such a day as this was coming! O, our dear children—our murdered children!" An old man of seventy rose and said, I must speak, I must speak—and the tears flowed fast as he said, "Blessed be God for such a day as this—O that I had come before, and then I should not have stood before you as I do now, childless—but O, brother, said he to a native that stood by, you saw me do it, and did not stay my hand, you saw me murder one after another of my nineteen children, and did not stay my hand! But we knew not the gospel—Mr. Williams said it was a most affecting spectacle. He mentioned an interesting circumstance of a Sabbath school teacher. "About fifteen years ago, a native had married a young female of higher rank than himself. A child was born, and the mother determined to sacrifice it at once. This was effected. A second was born, and she cast it from her in the same way. The third child was a daughter, which she gave to the father with an injunction to destroy it immediately. The father's heart yearned over his offspring. He took it in a canoe to another island, where his brother and sister resided. Instead of drowning it, he committed it to their care, and returned, telling his wife that he had complied with her request. Ten years had elapsed, and in the mean while the gospel had reached the dwelling of the lonely parents. When the anniversary, above referred to, occurred, the mother, who had thus sacrificed, as she thought, all her children, was present, bewailing her desolate situation, and saying—"O that I had spared my children! Her husband, who also present, approached her saying, "You have yet one left. Nothing could exceed her joy and gratitude. A child was born, and she was determined to procure to convey her to her child, and in beholding her young daughter, in form and feature like herself, she pressed her to her bosom, brought her home, and placed her in the course of Christian instruction—and this young person is now a pious and able teacher of a Sabbath school!"

THEOCRITUS.

LEICESTER, March 14th, 1836.

For the Boston Recorder.

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THEOCRITUS.

BOSTON RECORDER.

Friday, May 6, 1836.

A. B. C. F. M.

Total of Donations and legacies received from August 1st, 1835, (the commencement of the financial year,) to April 10th, 1836. \$114,723. 23. Received from April 11th to May 3d. 11,676. 66

\$126,399. 99

The average is about \$114,000 a month. The expenditures of the Board for the year will amount to about \$17,000 a month. During the remaining months, the receipts must exceed the expenses, as they have hitherto fallen short, or there must be a deficiency. They should amount to \$20,000 a month. The receipts for the week ending Tuesday evening were \$4,938. 63; being nearly at that rate. A single week, however, does not always present a fair average. Large remittances from auxiliaries may have been received, and the next week they may fall much below.

Letters have been received from Bombay to Dec. 3, and from Ceylon to Dec. 26. Messrs. Webster and Ballantine arrived at Bombay in November. Mr. Sampson was sick at Alleppe, on the way to Ceylon, with Mr. Bogg. Mr. Stone had gone to Colombo, Ceylon, for health.

There was another revival at Batticotta Seminary, at the close of 1835. There were 33 inquirers, and 40, who wished to stand as candidates for admission to the church. No estimate is given of the number of conversions. A new class of 40 or 50 had been received in September.

The "revival at Constantinople," mentioned by our Paris correspondent, was progressing.

Dec. 29, Dr. Chapin and wife were at Tahiti, on their way home on account of Mr. Chapin's health, which, however, had somewhat improved.

MASS. MISSIONARY SOCIETY.

To the Friends and Patrons of Home Missions, and the Massachusetts Missionary Society.

DEAR BRETHREN.—The thirty-seventh year of the Massachusetts Missionary Society will close on the 24th of the present month. Whatever collections for Home Missions may now lie in the hands of the Treasurers or Collectors of Auxiliary Societies, or in the hands of ministers,—if transmitted to the Treasurer of the Massachusetts Missionary Society, [J. P. Church, Esq. Salem, or B. Perkins, Esq. Boston] on or before the 20th inst. will be duly credited among the receipts of the present year. And it is much to be desired that they be forwarded without delay, that the Treasurer's Report may be full.

And if among the evangelical churches of the State, there are any that have not made their collections, it is a present year, for Home Missions, may it not yet be done! The cause is needy. Feeble churches are begging for the bread of life. Hundreds of thousands do not beg for it, must have it, or they perish. 500 missionaries are in the field. They only ask for the bread that perisheth, shall they not have it?

Ill health has put it beyond the power of the Secretary of the Society, to perform his accustomed labors in the wide field we occupy; but shall the cause suffer? Shall the contributions of the churches be withheld, or even at all diminished, because they are received this year from the pressing solicitations of an Agent? It is hoped not.

Will not every friend of Home Missions ask himself, at this point—have I done this year, all that the Lord would have me do for the feeble churches, and the wide spread desolations of the land? If so, all is well. We ask no more. If not so, may not the time be redeemed, and God be honored, by doing immediately what has been done; what ought to be done; and what heaven will reward, when done, with blessings richer than all earth's treasures!

R. S. STORRS, Sec'y. M. M. S. Braintree, May 2, 1836.

We have given this call a very prominent place in our paper, because we wish it to hold a prominent place in the minds of our readers. We hope they will not fail to read it again, and to give it serious consideration.

STATE OF THE CHURCHES.

We request particular attention to the minutes of the Suffolk Conference. The resolutions relating to the state of the churches and the duty of their members are of great interest. We hope the advice there given will be followed. We are confident that it will be, by all who have an enlightened regard for the prosperity of Christ's kingdom and for the best interests of man.

We look, with some anxiety, to the approaching anniversary. We do not feel prepared to give advice concerning them, but we would offer a suggestion. Such seasons are invaluable, for the purpose of awakening and sustaining an interest in the various parts of the system of means by which the cause of truth is to be promoted; but there is some danger that, by improper management, they may so far as attention upon these means, that the great object itself shall be forgotten. We do not know that the danger is uncommonly great this year. Yet we would suggest for consideration, the propriety of making the promotion of vital piety among ourselves a prominent object of thought among those whom the anniversary may bring together. Should there not be, either in public meetings, or smaller gatherings of those who may conveniently meet for that purpose, or in casual intercourse, or in all, such a reference to the increase of our churches in faith and numbers, as will more than counterbalance any contrary tendency which may of the doing of the week might otherwise exert? As the anniversary approach, would there not be a propriety in special prayer that they may be blessed to the promotion of piety among ourselves? We submit the matter for the consideration of those to whom the decision belongs.

"PEACE PRINCIPLES."

On this subject it is desirable to be understood, for several reasons. As we have not time now to argue at length all questions connected with it, we will just state our present belief. We must profess, however, that we do not fully coincide with any party now before the public; that we do not write for the purpose of supporting any side of any question now before the public; and that whoever guesses which side we are on, and by the aid of that guess, imputes to us any sentiments that we do not express, will do us injustice.

In the law given by Moses, God commanded that certain crimes should be punished with death. He did not merely permit, regulate and restrain the infliction of the punishment, as he did the practices of polygamy, slavery, divorce, &c. He positively commanded it. This does not show that the same crimes are always to be punished in the way; but it does show that the infliction of capital punishment is, in its nature, always wrong. God never commanded any body to do wrong. Even the case of Abraham, who had good reason for believing that his son would be alive after his sacrifice, (Heb. 11,) is not an exception. Neither did God ever make any thing which is in its

nature wrong, right by commanding it. He never made it right to lie, to steal, to hate, to covet. The fact, that God commanded the infliction of capital punishment, shows that, in certain states of society, it may be right.

In certain cases, where capital punishment was deserved, God commanded the use of military operations, for the purpose of inflicting it. See Deut. 13, &c. elsewhere. This also, therefore, may be right.

We do not find, in Scripture, any instance of the divine approbation of any military operations, on any other principle.

Abraham's expedition, in which Lot was rescued, was against robbers, kidnappers, and murderers, who deserved to die.

The wars of Israel, under Moses and Joshua, were against those whom the laws of the land, given by God himself, deemed to death. Those laws were righteous laws. It belonged to Israel to enforce them. Those who would stay in that country and violate those laws, must be punished as the law prescribed. The Amalekites, to the time of Saul, were habitual freebooters; committing frequent robberies and murders within the territories of Israel. As for the wars of David and other kings, it is impossible to tell on what principle some of them were undertaken, or how far they had the divine approbation. There is reason to believe that some of them were wrong.

We conclude that the Israelites were justified in using military force, so far as was actually necessary, in order to enforce righteous laws within their own jurisdiction. The Old Testament, therefore, would justify other nations in doing the same. Before the Old Testament can be used to justify other wars, it must be shown that some of the wars of Israel were of a different kind, and that those wars met the approbation of God. The burden of proof, in this case, lies upon those who would justify themselves by the example. We do not think that such examples can be found.

In the New Testament, the law is not altered.

Christ repealed no "law of retaliation." "An eye for an eye, and a tooth for a tooth," was the law by which the judge was to be guided in pronouncing sentence. In this, Christ made no alteration. He merely forbade private revenge, such as the Jewish doctors allowed men to take without the intervention of the courts.

In Heb. 11, the Apostle expressly informs us, that some of the ancient worthies "subdued kingdoms, waxed valiant in fight, and turned to flight the armies of the aliens," "through faith." He is here speaking of justifying faith; such as every Christian must have. Christian principle, then, according to the New Testament, has induced men to fight valiantly.

In Rom. 13, we are taught to regard the magistrate as "the minister of God" to us "for good;" as "one whom God has ordained for our benefit,—our protection against "them that do evil." We are told that "he beareth not the sword in vain." It is, because God has ordained that he shall be "a revenger, to execute wrath upon him that doeth evil." This, we think, proves clearly that the magistrate does right to use "the sword," so far as is necessary to protect the good by punishing "them that do evil."

Observe, we are not speaking of the rule which should guide individuals in their conduct towards each other; of the "natural right of self-defence," of any thing of the kind; but of the right and duty of the magistrate, in his official character. We would view a host of armed men, who should come in upon us from abroad and begin the work of devastation, not as men whom we have a "natural right" to resist; but as a company of felons, whom it is the business of the government, and of the citizens acting under its authority, to apprehend, and to punish as the nature of the case may require.

